

CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.

RUSSELL STREETER, EDITOR AND PROPRIETOR.

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No. 2.

Polemical.

LETTER TO REV. MR. TEN BROECK.

Portland, December 23, 1822.

REV. SIR—In resuming the subject of my unfinished remarks on your *Christmas Sermon*, I intend to be brief, and, therefore, request you to put the most favorable construction on every sentence which may appear inexplicit.

The second head of your discourse, related to the expression, "This is a *faithful* saying." Now, Sir, if we admit what you argued in relation to the faithfulness of God, in fulfilling all his gracious promises and predictions, which he had revealed by his servants, the prophets, and spoken by his Son, in the last days, continuing the declaration of the same fundamental truths through the ministry of the apostles, how can it be made to support the doctrine held forth in your first proposition? If St. Paul's sentiments were the same as yours, was he as faithful, as he might have been, in the declaration, which you selected as your text? He certainly has not given the shadow of an intimation, that Jesus did *not* come to save *all* sinners. But so far from giving the least countenance to a partial doctrine of salvation, he has, both in the text under consideration, and many other parts of his writings, expressed his sentiments in the most unrestrained and unlimited manner. If that great, inspired man saw things as you do, will you inform me, dear sir, how he could be called *faithful*, in expressing his doctrine in the following sentences? "For this is good and acceptable in the sight of God our Saviour, who will have *ALL MEN TO BE SAVED*, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Timothy, iv. 3, 4, 5. Again; "This is a *faithful* saying, and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God who is the SAVIOUR OF ALL MEN, specially of those who believe." Chap. iv. 9, 10. By what fair interpretation these words can be construed into an expression of Calvinism, which you so earnestly advocated, I am wholly unable to conceive. If the above sentences are designed to declare that Jesus did not come to save all men, or all sinners, I acknowledge myself totally ignorant of the meaning, force, extent and limitation of plain sentences.

That believers are "specially" saved, we know by experience; for "we that believe do enter into rest." "Believe the truth, and the truth shall make you free." "Yet, believing, ye rejoice with joy unspeakable and full of glory." This consideration will serve to illustrate the passage which you quoted, concerning the two gates. There were but *few* comparatively, who believed in Jesus, and enjoyed his salvation. The generation to which our Saviour ministered, were so overawed by the sanctimonious pretensions of the Jewish teachers, and so much under the influence of early habits and opinions, that they rejected their Lord and Saviour. Few there were who believed the truth and rejoiced in its blessings. But, dear sir, if your system be correct, how can you make it, that any of them were unbelievers of the truth? We admit they believed he did not come into the world for their salvation; and you contend for the same thing. To have believed a falsehood, they must, according to the creed I am opposing, have believed he *did* come for their salvation. But as you have proved that the *few* have been, or are saved, and as I pledge myself to prove, as fairly and fully, by testimony from the same volume, that the *MANY* will be, we shall, between us, make out the very doctrine, which we both hope and pray may be true. Thus Paul may plant, Apollos water, and God, "the Saviour of all men," give the increase. "By his knowledge, shall my righteous

servant justify *MANY*; for he shall bear their iniquities." Isaiah liii. 11. "For as by the offence of one, *MANY* were made sinners, so by the righteousness of one, shall *MANY* be made *RIGHTEOUS*." Rom. v. 19. When Jesus said there are *few* that be saved, he certainly did not mean to include all who would be finally restored; for he immediately added, "*MANY* shall come from the east, &c. and sit down in the kingdom of heaven, with Abraham, Isaac and Jacob."

I was surprised, sir, to hear an Episcopalian, who, I had hoped, from the knowledge I had of that denomination of professors, possessed liberal and enlarged views of the benevolent designs of God, in sending his Son into the world, was more limited in his doctrine, than modern Calvinists. Dr. Wood, Abbot Professor in the Calvinist Institution at Andover, declares it "*religious calumny*," in his opponents to represent him and his brethren, as maintaining that but *few* of the whole human family will be saved. It affords me much satisfaction to believe, sir, that if you give this subject an impartial investigation, you will be convinced that the faithful saying did not relate to that partial and limited doctrine, that comes infinitely short of the kind desires and prayers of all real christians, and does the highest dishonor to the character of our Father in heaven.

The *third* and last proposition in your discourse, related to that part of your text, which saith, "*is worthy of all acceptance*." Although most of your remarks under this head would have been quite satisfactory, if you had not previously departed from the glory and worth of the subject, and, as I apprehend, presented us with less than the shadow of the whole truth, I must acknowledge my inability to discover much propriety in what you said, taking it in the connexion you intended to preserve.

Suffer me to inquire, in what sense your doctrine was worthy of being received by one, whom God never designed to bless. Admit for a moment, that your humble servant, was that one; that the Redeemer of the brother to whom I now write, did not mean to save me, nor for my salvation possess one holy desire. Grant, for argument sake, that it would have cost him no more toil, agony, or suffering to have secured my eternal blessedness, with *yours*, but that as a sovereign Saviour he left me out of the covenant of grace. Now, kind friend, will you say, *I* have the same reason to accept the gospel that *you* have? Is it *worthy* of my acceptance? But if you maintain that I ought to admire the plan of salvation, from my regard to my brother's welfare, will you not also admit, that my privileged brother should also feel some little pity on account of my awful destiny? Must all the affections worthy of human nature, be possessed by the damned? Shall the sufferers pour out their prayers for others who are exposed to similar evils, and bless God for not making all men equally wretched, and yet all the saved rejoice at the damnation of their fellow immortals, without a wish to see them blessed? No, sir; if any doctrine is taught which imputes the cruelty of the adversary, to the Father of mercies, it is that which I now oppose. I cannot believe that my neighbors of the different persuasions, whose feelings are at present, so incompatible with the spirit and genius of the gospel, leading them to contemplate a heaven of grace, in broad view of millions in hell, no more ill-deserving than themselves, will always retain the same disposition. However conscientiously you, dear brother, may oppose the doctrine for which I contend, I do not believe you desire my endless damnation. You do not hope your doctrine is true, which consigns me to the flames of hell forever. If you had power equal to your kind and generous feelings, you would save me from final woe. As a servant of Jesus you would earnestly pray for my salvation! This disposition in your heart is worthy of acceptance. But, are you, my respected brother, more merciful than my ever-blessed Saviour. Will he do less for me

than would be accomplished by a fellow mortal, in relation to an endless state? Will Jesus of Nazareth abandon me to the fury of devils and angry flames forever, whereas a servant of his would pluck me as a brand from the burning? Cast a look, dear sir, on the suffering, the all-conquering and triumphant Saviour of all men, and by believing, you will rejoice, with joy unspeakable and full of glory.

If any thing, in these friendly communications has followed my pen, which can imply any disrespect or indecorum towards you, it is wholly unintentional. Possessing for you the sincerest sentiments of fraternal affection, I implore upon you the choicest blessings of Heaven, and hope to remain your friend and brother for Jesus' sake.

Yours, &c. RUSSELL STREETER.
Rev. P. S. Ten Broeck.

Doctrinal.

FOR THE CHRISTIAN INTELLIGENCER.

DAY OF PROBATION.

MR. EDITOR—Permit me to call the attention of your readers to a brief consideration of a subject, which, though existing in imagination only, has generally been admitted as a reality by the professors of christianity. I allude to what is popularly termed the *day of grace*, or *day of probation*. Among the various instruments of opposition to the universality of grace and salvation, no one, I believe, has been used with greater dexterity, or to more general success than this. It is an artful contrivance to limit, in the minds of his creatures, the mercy of God, and their moral improvement to a mere shred of time. In every sense in which so gross an abomination can exist, this doctrine limits the "Holy One of Israel." The doctrine of the day of grace, in its popular acceptance is this. The period of human life on earth, is the only time allowed to men, by the economy of the divine government, for improvement in divine knowledge, virtue and holiness. During this unequal period, all men are to prepare themselves for the exalted and holy intercourse of heaven, or plunge themselves in irretrievable ruin. The character formed in this little moment of time, is to decide the fate of the human family for eternity. During this transient period, "the Father of mercies and the God of all grace" can be merciful to sinners; can afford them the means of spiritual improvement; can lead them to repentance by his goodness; can convert them by his grace; can purify them by the "washing of regeneration and the renewings of the Holy Ghost," and thereby prepare them for heaven and glory; but death puts a final period to all divine operations, and of course renders reformation forever after impossible. Time and numbers have rendered these views so sacred, that to call their truth in question will, by thousands, be considered profane; but not accustomed to intimidation, I would contend that they are totally destitute of the two best supports which any subject can have, that is, reason and scripture. Reason surely teaches us, that under the government of an infinitely powerful, wise and good Being, reformation is possible in every state and in every place where it is necessary. And further, that the righteous Governor of the universe, who is perfectly acquainted with our frailty and the temptations which surround us, should confine the vast preparation for happiness or misery through a boundless eternity to so short a period as human life, is to say the least, very unreasonable. Millions and millions of the human race do not enjoy, according to this doctrine, but a few hours, days, or at most, years of probationary life, in which to prepare for the momentous concerns of eternity. Has such an allotment the appearance of propriety? The Governor of New-Hampshire stated in a speech to the Legislature, that it required, at least, twenty years of painful application to study to prepare for the Ju-

dicial bench; but the Governor of the world, it is contended, requires his subjects to prepare in a minute for a seat with angels in heaven, or sink to hell forever. Does reason assent to such a disproportioned procedure? What should we think of the Father, who should put his son to a lingering torture because he did not prepare himself for College in two hours? or learn Navigation in a second? But the doctrine I am considering charges God with an infinitely greater impropriety than this. The advocates of this tradition, however, commune but little with reason. The scriptures, it is said, is the only sure guide. But inquire for the passages that clearly teach this doctrine, and they are not distinctly recollected, though they have been read a thousand times and the bible is full of them. Press the inquiry and Ecclesiastes, ix. 10, will generally be brought forward as clear and unequivocal proof of the point. "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." But applied to men's condition in a future existence, the passage proves infinitely too much, and is therefore, in reality, no proof at all. It completely defeats the object of the sentiment, which it is adduced to support, viz. the truth of eternal misery, by rendering any misery at all impossible. How can the strange work of endless punishment be carried on in a state where no work whatever is done? Will the works of love, praise and homage be forever suspended in a future state of existence? The text says there is *no knowledge* in the grave whither we go. Does this mean that the righteous and wicked, will, in eternity, form two vast collections of Idiots? In the application of the passage to the future state of existence, I see not how this conclusion can be avoided. Knowledge is necessary to either happiness, or misery; the application, therefore, of this passage to our condition in the future world, renders both impossible. We shall hereafter offer an explanation of this text; but our present design is briefly to show, that it affords no evidence of the limitation of divine mercy to the present life, or to the unholy doctrine of eternal misery. By the common use of it, we should, like blind Simpson, "destroy others by ourselves destroyed." This application is like the besom of destruction. With a single passage it abolishes all happiness and misery forever, overturns heaven and hell, completely destroying christianity and every other system, 'leaves not a wreck behind.' S. S*****.

FOR THE CHRISTIAN INTELLIGENCER.

"GOD IS OUR FATHER"

Elm-Trees, April 29th, 1823.

MR. EDITOR—It has, for many years, appeared to me, that theologians not only abandon the paternal character of the Deity towards the human race, whenever they advocate what they call *eternal* or *never ending punishment* of sinners in the resurrection state; but also quite lose sight of the nature and design of punishment itself in this world: And I see no reason whatever to found a rational conjecture upon, that punishment, in the resurrection state would differ so materially in its nature, or be inflicted with a different design and end from what it is, or ought to be, in this world. It is admitted as a general truth, and appears consistent with wisdom and benevolence in the creator of all things, that infancy, childhood and youth are governed more by sensation and mere feeling, than the informed, grown people. It seems to be the order of the sensitive and the rational creation, that sensation and feeling should commence with the birth of all animals; and that the capacity for some degree of order in most of the animal kind, and of reason in the human race, should shew itself at a later period; and be more the subject of art and education; and that the degree to which these shall rise, should depend very much on the circumstances in which they are placed, connected with the skill of those under whose care they fall. Uncultivated man, and barbarous, savage nations, in one sense, may be called great babies and children, and their capacities for becoming rational, almost destroyed; like the power of becoming an accomplished dancer, after the age of seventy or eighty years from the birth. And however, in the latter

case, through the natural inability to perform the motions requisite to make a dancer, discipline might be useless; and punishment for not cutting capers like one taught in early life, would be deemed cruelty—yet, in the former case, I have no doubt that skilful discipline and proper punishments might effect some valuable purpose in the most barbarous nations.

"God is our Father." Let us then resort to family government from which we have taken this endearing name, and given it to him—because of the just analogy between the cases. To what end and purpose do wise and good parents inflict pains and bestow favors on their children? The former on the disobedient; the favors on the good and obedient? I say *wise* and *good* parents; because it can be of no consequence, in this argument, what may be the design or motives of unwise and vicious parents, in the treatment of their children. No christian will be willing to take the character of the Deity from such. Now I fear no contradiction in saying, parents always impose penalties, and inflict punishments for the good of the child, with the design and expectation they will be the means of inducing him to abstain from acts of disobedience in future; and become, in temper and behavior, like his brothers and sisters, on whom the common parent has just bestowed his favors for their obedience.

Affection for the child will be the motive, and the child's reformation the end and design. This ought always to be the case, and always will be where parents are wise and good. Though I fear this is not always the fact, whatever may be the professions, in speaking of the transaction afterwards. People are very apt to mistake the nature of their feelings, and their motives in giving account of them, when questioned, on a suspicion there may have been something wrong about them. I have often seen parents and masters inflict punishments on children and domestics; exhibiting, at the same time, evidence of strong passion, very much resembling malice or revenge—I could discover no signs of love; all was rage and fury of immediate feelings. Very much I confess as the Calvinists represent their heavenly Father in the act of punishing his enemies—perhaps, I ought to say *their* enemies, for they most generally look on their enemies as God's, also. In these cases I could see plainly enough that the *patients* discovered nothing in the temper and manner of the punisher that indicated love; and I have known whole days, after scenes of this kind, to pass away before either parent or child, master or servant, could speak to, or look at the other with feelings of benevolence and kindness. Their countenances shew strong marks of mutual enmity to each other. And I am led to believe, that according to the settled laws of our moral nature, a continued succession of such instances of injudicious infliction of punishment might generate a mutual coldness and dislike between the parties, till an habitual hatred become the ruling passion.

Now, sir, when I read accounts of God's punishing the wicked, in Calvinistic publications of any reputation among those who seem to think they are exclusively entitled to the term of EVANGELICALS, I cannot but suspect they have copied their own feelings, when in a state of rage against their children and servants they are punishing, or those they really wish to punish, and applied them to their Deity. For barbarous, uncivilized nations to adore barbarous and revengeful Deities, seems natural, and history confirms the supposition. Most theologians of the Calvinistic order in speaking of divine punishments, seem to hold up their Deity as not having a single spark, or feeling of compassion towards the sufferers. They rather describe him in a perfect rage, collecting all his energies to increase his fury, to enable him to aggravate the misery of his tortured enemies—while the despairing, excruciated, helpless sinners are determined in their enmity to meet whatever their punishing God can inflict, and never to reform; as though there were a real strife and provoked contest between the two parties, whether God could hold out his angry vengeance longer than the sufferers could their stout opposition to the Divine will.

I am not ignorant that some have said, and continue to say, this opposition on the sinner's part is all owing to the Devil. He, say they, sets on the sin-

ners to oppose the will of their Father; so that according to their hypothesis it is a real contest between God and the Devil. But is it not strange these Calvinists do not see, by this mode of reasoning, or conjecturing, and only to support their darling notion of *endless misery* in the universe, they give all the glory of final victory to their arch-enemy the Devil. They actually make the Devil more powerful than their Deity; for they admit that the Lord has declared he had rather all men should repent and return to him: But the Devil says—No—I have got much the larger part of the human race under my control; and I tell them they shall not repent or return to the house of their Father, and the Lord may exercise his knowledge, and wisdom and power in punishing as he pleases; these are now my subjects, and I will supply them with malice and hatred enough to baffle attempts to make them repent. This is the real result of Calvinism; and to this the Calvinists bring themselves, by contending for their doctrine of endless punishment in the resurrection state. How does this subject appear on the ground of philosophy and history? Experience tells us that punishment judiciously administered tends to prevent people from the violation of law and the commission of crimes; by holding up to their view the pains and penalties in case of transgression; by which those who are disposed to transgress will see their true interest and happiness are more likely to result from a virtuous obedience; and this benevolent object is generally effected in some proportion as the legislators and governors of families are acquainted and skilled in the art of legislation and education; that is, in applying punishments and rewards. I cannot bring my mind to believe any wise people would ever inflict pain upon themselves by laws or otherwise, unless it was a means to bring about some good to the sufferers: Nor can I see any reason why there should be any taking away the life of offenders, were it not that murder and some other crimes are looked upon as plenary evidence of a mind void of all social affection, and so hardened in sin as to place their reformation out of the reach of human wisdom. I have observed humane parents never punish their children but for their good. And I have known some parents, and others who had the instruction of children and young people, that scarcely ever struck those under their care a single blow. Children and young people are passionate and governed very much by immediate feeling; but as reason expands and the mind becomes illuminated by science, and the laws of virtue become the governing principle, as will be the case under good culture, punishment will be rarely needed.

What says Revelation respecting the nature and design of punishment? All pains and suffering from excesses may be considered as punishments judiciously inflicted by the Deity; though they are brought about in the regular course of his natural providence, and designed to prevent transgressions of the laws of prudence, temperance, chastity, sobriety and the social order. Indeed I look upon the parable of the prodigal son, as fully illustrating the nature of divine punishment, whether in this or the future state. His pains and sufferings were great, and brought on him by his crimes; yet only just enough to bring him to a sense of his errors, and to produce repentance and a determination to return to the paths of virtue and holiness.

We see in this parable the *full and natural effect of punishment*. It is so manifest that I almost wonder how it could have been so much overlooked, by those who contend that there can be no repentance and returning to God, but what is preceded by a special and miraculous act of the Holy Ghost upon the heart, whereby it becomes changed and renewed, regenerated and born again. There is no evidence of any action on the mind, body, soul or heart of this man, but what arose from his sufferings—that is, the punishment brought on him by his sins. The punishment produced its natural effect; it brought the prodigal to a sense of his wickedness, and he returned immediately to his Father's house, who received him with a hearty welcome and open arms. This parable is a sort of *fac simile* of the connection between sinners in a state of punishment, and their heavenly Father. The prodigal was punished *so long* as he was disobedient, and avoided his father's house;

and not a minute longer. I verily believe, if preachers could be prevailed on to lay aside their Calvinism and Hopkinsianism, and preach the gospel of Jesus, as he and his apostles preached it, all the prodigals would very soon feel the punishment *God is daily inflicting on them*, repent of their sins and return to their heavenly Father's house. Our heavenly Father chasteneth those he loveth; and says that punishment is his strange work. Who was chastened and punished, the prodigal or the elder brother? Were I to take my ideas of God from Calvinists I should most certainly consider him as a malignant, revengeful being, because he is represented as inflicting the most intolerable misery on millions of his offspring without any design or view to their reformation, but solely on account of their having offended him in this transitory state. Such conduct would be deemed the very essence of revenge in man. To give pain to another because he has done us an injury, having no regard to his reformation and happiness is *revenge*; and in this it differs from punishment which has in view the *amendment of the sufferer*. It cannot be replied, that the endless misery of the wicked is an act on the part of the Deity, answering to human Governor's putting murderers and some other offenders to death; because, as before observed, we cannot associate a want of *knowledge and power* with the Deity in the infliction of punishment, for correction, as we do in human Legislators. Every body would cry out against a government that possessed wisdom and power to apply such punishment as would certainly effect their reformation, yet would not do it choosing rather to cut them off, than reform them. And would not a like supposition expose the Deity to similar imputation? It certainly would.

Such general reflections, as the foregoing, on the nature of punishment, the motives to inflict punishment, its end and design in all our dealings in this world, in connexion with the obvious and rational inferences from the case of the prodigal son, are sufficient, in my mind; and I think will appear to have some weight with every rational christian,—to since that we are not under the necessity of examining the general "declarations occasionally used [and believed by many] respecting the punishment of the wicked in the resurrection state according to the prevailing sentiments attached to them by the orthodox."

"The eternal misery of the reprobate, was no part of the ministry specially given to the Apostles, when they were sent forth to preach the Gospel. They warned sinners, that if they continued impenitent they would aggravate their guilt; but they were not commissioned to proclaim, *the eternal misery* of all those who neglected the Gospel. Their threats were *occasional and indefinite*, their promises *absolute and intelligible*; *LIFE, IMMORTALITY*. Their more acceptable office was to proclaim the glad tidings of salvation, and to assure the human race, that the Son of God was not sent into the world to condemn the world, by proclaiming the horrid tidings of damnation to the multitude, in irremediable woe; but to call men to *repentance and salvation*."

—NAZARENUS.

EXCOMMUNICATIONS.

Mrs. Maria Townsend has been excommunicated from the Hopkinsian Church, in the city of New-York, of which Dr. Spring is Pastor, for being "*convicted of a persevering disbelief of the doctrine of the everlasting punishment of the wicked*." For an expression of public sentiments in relation to this unblushing outrage of all propriety and pure religion, we shall hereafter publish some animadversions which have appeared in several of the most ably edited papers in the Union. Mrs. Townsend's excellent Letter to Dr. Spring, has appeared in most of our publications.

Br. Hubbard H. Winchester was excommunicated from the Calvinistic Congregational Church in Marlborough, Vt. for "*being guilty of departing from the faith once delivered to the saints, in denying the endless punishment of the finally impenitent*." In Mr. Winchester's communication to the Church he denies the above allegation, and shows that he never denied the endless misery of the final-

ly impenitent; but disbelieved that any would *finally* remain in impenitence. He further shows that the assertion in the Letter from the Church, of his having confessed he was preaching a demoralizing doctrine is without the shadow of truth! Many other things in their proceedings were uncharitable, unscriptural and persecuting in the extreme. They represent him as "a wicked and scandalous person," for no other reason than because he does not in all things follow them. We do not deem it necessary to burthen our columns with the hypocritical manoeuvres of priests and churches, preparatory to thunder-anathemas of excommunication and persecution.

Christian Intelligencer.

PORTLAND, SATURDAY, JUNE 7, 1823.

We congratulate the friends of Universal redemption and salvation, especially the generous patrons of the Christian Intelligencer, that sufficient encouragement is offered to warrant the commencement of the *Third Volume*, in semi-monthly numbers. The undertaking is arduous, being in addition to other responsible avocations, but by the blessing of Heaven, and the assistance of able and faithful Correspondents, we hope not to disappoint the reasonable expectations of our subscribers. We hope to present them with as much original, interesting and important matter, as is contained in other publications of the same size. Nothing on the editor's part shall be wanting to render this paper the herald of peace and salvation, the promoter of morality and pure religion, except that inexperience and inability, which will be charitably excused by a generous public. While we attempt to expose errors, in theory and practice, we shall endeavor to manifest that long-suffering, candor and forgiveness, without which corrections and admonitions would be ineffectual. Every Correspondent is requested to write with this motto before him; "*To err is human; to forgive, divine*." Let an unbelieving world see, how Christian Universalists "*contend earnestly for the faith once delivered to the saints*." If we enter the field of controversy, let us "*possess the same mind which was in Christ Jesus*," and expose error, for the recovery of the errorists. The columns of this paper are open for fair and candid investigation. Christians who are conscious of supporting nothing but truth, will be most gratified, when the real principles of their doctrine, are fairly exhibited and faithfully examined. Those who are offended when their systems are investigated, betray the weakness of their cause, and give us reason to suspect the purity of their hearts. But since we have nothing to fear from the violence of our religious opposers, while clad with the panoply of Christ, let our warfare be with "*principalities and powers, and spiritual wickedness in high places*."

The editor most gratefully acknowledges his obligations for the friendship and faithful exertions of agents and brethren, and respectfully solicits their continued endeavors to obtain patronage to the INTELLIGENCER. He need only suggest that for the first and second Volumes, no adequate compensation for his feeble labors, has been received, except the approbation of his friends, his conscience and his God, in having endeavored to disseminate correct principles and induce to christian practices. We have not realized the truth of the declaration, *the laborer is worthy of his hire*.

Brethren whose residence is remote from any Post Office, or regular conveyance, may send in their names as subscribers, to the Argus Office or the Editor, with directions to have their papers forwarded in bundles, once a quarter, or not till the end of the volume. As this publication is not, like common newspapers, made up of advertisements and articles, which are useless unless immediately received, we trust the numbers will be carefully preserved, and afford edification to thousands, after the editor and his correspondents, sleep in death. New subscribers will be cheerfully received, and all the numbers of the volume sent to them, till notice is given to the contrary. The friendly aid of our present patrons to obtain subscribers is earnestly requested, and every favor will be gratefully acknowledged. If any friends

or brethren would be willing to become agents, in places where there is none, they will confer a favor by giving information accordingly.

The editor is happy to announce to his readers, and to all who take an interest in the prosperity of our common cause, that our brethren in many places begin to arise in the light of truth, and make arrangements for active and systematic operations, for the dissemination and increase of the word and fruits of the gospel of life. We have most pressing and urgent requests from various directions, to come over and help them. It is with reluctance we deny ourself the pleasure of complying with their solicitations; to—*Go into all such societies and preach the gospel*, being perfectly congenial with our feelings. But situated as we now are, and being under obligation as Publisher and Editor of this paper, to devote considerable time and labor to the moral and religious improvement of our subscribers, we can only promise to use our utmost endeavors to provide our solicitors, "*able and faithful ministers of the New Testament*"; and should opportunity present, we will come cheerfully "*in the fulness of the blessing of the gospel of Christ*." We hope our believing Brethren will continue to unite and come forth in the unity and fellowship of truth, to the maintenance of public worship and social religion, and the suppression of superstition and immorality.

NOTICE.

The EASTERN ASSOCIATION, (a branch of the General Convention of Universalists,) will convene at WATERVILLE, on the last Wednesday and Thursday of June, being the 25th and 26th instants. It is expected that Br. Hosea Ballou, of Boston, will attend the Association.

The Editor expects also to attend the Association at Waterville, at the time abovementioned, and would remind those Agents and Subscribers in that section of the country, who have not yet made it convenient to settle their accounts for the *first or second* volumes of the INTELLIGENCER, that a good opportunity will then be afforded them. Those therefore who attend, are earnestly requested to come prepared for an adjustment; and those who do not, we hope will readily embrace the opportunity to remit such sums as are due, by their friends and neighbors.

DEDICATION AND INSTALLATIONS.

The new and elegantly finished Church erected by the Central Universalist Society in Boston, was dedicated to the future solemn worship of Almighty God, on the 7th of May. The Dedictory Address, was delivered by Br. Paul Dean, pastor elect of the new Society.

In the afternoon of the same day, Br. PAUL DEAN was installed over said Society. The Sermon by Br. Edward Mitchell, of the city of N. York. The installing Council was composed of the following brethren in the ministry: Edward Mitchell, Edward Turner, Sebastian Streeter, Jacob Wood, Barzillai Streeter, and Hubbard H. Winchester.

On the 23d of April last, Br. THOMAS WHITTEMORE was installed to the pastoral charge of the First Universalist Society in Cambridgeport. The Sermon by Br. John Bisbe, of Brookfield, Mass.—The installing Council consisted of Brs Thomas Jones, Hosea Ballou, John Bisbe, Hosea Ballou, 2d, and Hubbard H. Winchester.

TO CORRESPONDENTS.—We acknowledge with gratitude the receipt of several valuable communications. "*ORIGEN*," "*L. B.*" and "*A. D.*" will appear in our next number. "*NAZARENUS*" and "*S. S******," will also accept our thanks for their free-will offerings. A continuance of favors is respectfully solicited.

MARRIED.

In this town, by Rev. Mr. Streeter, Mr. GEORGE DODGE, of Bridgton, to Miss HARRIET SMITH. By Rev. Mr. Taylor, Mr. JOHN GARDNER, to Miss SARAH D. SMALL. Mr. ALFRED DOW, to Miss SARAH VOWDY.

POETRY.

HEAVEN.

There is a land of calm delight,
To sorrowing mortals given;
There rapturous scenes enchant the sight,
And all to soothe their souls unite;
Sweet is their rest—in heaven.

There glory beams on all the plains,
And joy, for hope, is given;
There music swells in sweetest strains,
And spotless beauty ever reigns,
And all is love—in heaven.

There cloudless skies are ever bright;
Thence gloomy scenes are driven;
There suns dispense unsullied light,
And planets beaming on the sight,
Illumine the fields of heaven.

There is a stream that ever flows,
To passing pilgrims given;
There fairest fruit immortal grows;
The verdant flower eternal blows
Amid the fields—of heaven.

There is a great and glorious prize,
For those with sin who've striven;
'Tis bright as star of evening skies,
And far above it, glittering, lies
A golden crown—in heaven.

Evangelical.

SCRIPTURAL ILLUSTRATIONS—No. II.

"But if our gospel be hid, it is hid to them that are lost." 2 Cor. iv. 3.

If our gospel be hid? But what are we to understand by that form of expression? What is there in our gospel, which renders it thus distinguishable? Something there must be peculiar to the ministry of the apostle, or such language would not have followed his pen, or proceeded from his lips. The asseverations immediately preceding our text, abundantly justify this presumption. "Therefore, seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine on them."

Hence we are authorized to state and illustrate the following particulars.

I. The gospel of Jesus Christ, as proclaimed by his servants, was in all respects glorious.

II. The reason for its being hid from some who heard it, was not owing to any unfaithfulness in the dispensation of the word, but to their own peculiar state of mind.

I. That the gospel of Christ was in all respects glorious, will appear from various considerations.

1. It was so in an eminent degree, on account of its divine author. It is "the glorious gospel of the blessed God." Paul was "separated unto the gospel of God." "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." The glory which we attribute to this gospel on account of its infinite and almighty Author, must correspond with the perfection of his character, and more especially, since it is the highest, most splendid and perfect display of his unmerited and unalterable benevolence. Was it the device of an erring, impotent, changeable mortal, we should esteem it accordingly. But being the device and pleasure of invariable, infallible wisdom, omnipotence and goodness, it admits of no accession of glory. Its splendor, when fully revealed, is infinite and eternal. Not all the crowns of

angels, martyrs and saints, could lend it an additional ray of glory. It unveils the ineffable loveliness and grandeur of the Divine attributes and their concentrated splendor shines forth, in the doctrine of life and immortality beyond the tomb. The mildness of infinite condescension beautifies and softens the sublimity of the great and mighty plan of redemption, as taught in the gospel, when we consider it a scheme of pure impartial grace and mercy. That mercy which is as high as heaven, and the faithfulness which reacheth to the clouds, as revealed in the gospel of God, and eventuating in the salvation of the world.

2. The gospel is also glorious on account of the holy and benevolent Agent, through whose mission, its blessings are conferred. The life and character of the meek and lowly Jesus, confer the greatest glory on the doctrine which is preached in his name. However great the promises he might have left on record, the lustre of his doctrine would have been diminished, had his course of love and beneficence been frequently interrupted, by acts of violence, fraud, hypocrisy and malevolence. Every instance of malpractice, would have been a spot on the disk of the "Sun of righteousness." But we have infinite reason to rejoice, that our gospel was proclaimed by HIS authority, "who was holy, harmless, and undefiled;" who was the protector of the fatherless, the supporter of widows, the physician of souls, and the Saviour of sinners. The searching eye of infidelity has discovered no essential blemishes in his moral and religious character; and the candid and dispassionate inquirer for truth, has paused in wonderment, not knowing which was most admirable, the perfection of moral beauty in the life of Jesus, or "the life and immortality brought to light through his gospel." Verily, it is "the glorious gospel of Christ," "who is the image of the invisible God." The constancy and universality of his love, in his life, his death, and in his risen and glorified state, rendered his doctrine supremely glorious.

3. The intrinsic riches of the gospel, are also excellent in themselves considered. The divine and saving truths of christianity are a treasure of incalculable value. "We have this treasure," saith the apostle, "in earthen vessels, that the excellency of the power may be of God and not of us." The nature of the ministry is not changed, by being committed to an "earthen vessel." "For all things are of God who hath reconciled us unto himself, by the death of Jesus Christ, and hath committed unto us the word of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with the holy spirit of promise; receiving the end of your faith, even the salvation of your souls." "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greeks."

4. The gospel of Christ is glorious when considered in relation to its universality. "Go ye into all the world and preach the gospel to every creature," was the mandate of the Prince of peace. It embraces universal blessings, universal peace, and universal reconciliation. "Those who 'come in the fulness of the blessing of the gospel of Christ,' deliver a message in which every blood-purchased mortal, has a glorious and incorruptible treasure. Its riches and brightness are not limited to any order, nation or language of men under heaven. The same unborn benevolence which bestowed the blessings of grace, forgiveness and salvation on the Jews, did the same with respect to the Gentiles. On the same principle by which forgiveness can be proclaimed to the delinquent, owing "fifty pence" and unable to pay, forgiveness may also be equitably declared to him, who owes "five hundred pence." As the best of men need remission of some sins, the glory of the divine ministration of righteousness will be complete, when the blessings of remission, peace, salvation and felicity are effectually applied to the whole family in heaven and earth.

II. The reason of its being hid from some who might have enjoyed its blessings, was owing to the peculiar state of their minds.

To render this passage corroborative of the doctrine of endless misery, it should be very materially altered. The construction should be, But if our gospel be hid, it is hid to those who were never included in the covenant of mercy, who never had an interest in its promises or blessings; Or, those who shall be finally lost, and never found; endlessly destroyed and never saved. In whom the god of this world, shall blind the minds of them that shall never believe, nor see the light of the knowledge of God, in the face of Jesus Christ. But such is not the language of inspiration. Our gospel is not hidden from men, because of any anterior decree, that they shall be finally wretched and miserable—not because they were not remembered in the legacy of INFINITE MERCY—not because there is no light of divine glory for them, in the face of the Lord Jesus; neither because the Heralds of the Cross were partial or unfaithful in the dispensation of the word. No, the reasons of their remaining in darkness, are forcibly stated in the context.

1. They are already lost, and have mistaken the thorn-beset and crooked paths of mere human systems, as the way to heaven, the gate to bliss; not knowing, that wisdom is the proper guide to heaven, that her paths are ways of pleasantness and peace.

2. The god of this world; pride, riches, honor, popular esteem, hypocrisy and partiality, has blinded the minds of such as believe not. Not willing to acknowledge the need of a Saviour, infidel unbelievers reject him altogether; while others, professing to enjoy the light of divine knowledge in him substitute human passions, wonderful experiences, remarkable dreams and visions, extacies of fancy and a pretended willingness to be God's enemy forever, for the saving power and grace of the Lord Jesus. But we have abundant reason to rejoice, that the god of this world, will have no dominion in the resurrection state, that his power is wisely and mercifully limited to this world. We rejoice that though they are lost, they shall be found; though dead they shall be made alive! That as sin hath reigned over all men unto death, even so shall grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

TO AGENTS.

As every practicable means has been adopted to notify our Agents and former subscribers of the conditions on which this Volume would be published, it is expected that none who have not returned their names as discontinued, will think strange that we should consider them holden for the present year. But as we wish to do as we would be done by, we still offer them the time between this, and the next number, to make returns, if any alterations are to be made.

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